reform movement encountered in Sinkiang. The attempts at forced cooperation resulted in many hard feelings and in violations of the principles set forth by the government. Examples were cited of "middle farmers" supplying carts or other tools, but not participating in the actual labor. Village cadres were unwilling to work on the cooperative farms lest their private interests suffer. Considerable difficulties were experienced in finding people who would accept responsibility. A partial solution was sought in sending more professional party workers to aid the cadres.

Similar reports are available from other parts of the Northwest. From these reports the following trends can be gathered:
(1) In the program of cooperativization the policy was to exclude not only the landlords but also the rich farmers. Since those who were not in the cooperatives would suffer social and economic ostracism, the threat to all individual farmers kept out of the cooperatives was great.
(2) The experience of those who did join the cooperative groups, however, was not happy. Their hard work often was not properly rewarded. It was difficult to keep the record of credits straight. This was the reason why many cooperatives collapsed.
(3) However, the average farmer, including the party cadre, dreamed of becoming a rich farmer and private businessman.

Against this background one can understand the significance of Mao Tse-tung's drive for one million cooperatives in 1955. According to Mao's plan, by the spring of 1958 half of the agricultural population must be organized into cooperatives. In other words, by that time, half of the farmers in Northwest China would no longer be working on their own farms.

In the field of commerce and industry, the 3-anti and 5-anti movements were the prelude to the program which calls for the total elimination of private enterprise.

As described above, the political rights in the Chinese Soviet days followed the conventional Communist Party line. But during the Second World War, the Chinese Communists had advocated their democratic government and democratic elections in the border regions. Their procedure of a secret ballot included the following practices: "Each of the candidates' names is written on a bowl. The voter drops a bean or pea in the bowl bearing the name of his choice. If his election "unit" is entitled to more than one representative, he is given the proper number of beans. If a considerable number of the voters cannot read, the candidates are lined up, each carrying a well-calanced bowl or basket on his back. The voter drops his bean or beans into the bowl or bowls of his favorite candidate or candidates. The bowl is carried on the back to insure secrecy, so that no candidate knows who elects whom." (Hsu Yung Ying: A Survey of Shensi-Kansu-Ninghsia Border Region, Part I, p. 59.)